



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Old Testament Notes.

PROF. J. DYNELEY PRINCE.

NEW YORK.

1. *An Assyrian Cognate of the Word רִוּוֹנִים*. 2. *The Word מוֹר in Obadiah 7.*
- 

### 1. An Assyrian Cognate of the Word רִוּוֹנִים.

THE word רִוּוֹנִים, which is evidently the plural of \*רִוֹן, the ptc. sg. of the stem רִוַן, occurs six times in the Old Testament with the meaning 'princes, governors.' The only cognate of this word which exists in the Old Testament is the ἄπαξ λεγόμενον רִוֹן, 'dignitary, prince' (Prov. 14<sup>28</sup>), not to be confused with the רִוֹן of Is. 10<sup>16</sup>, ψ 106<sup>15</sup>, which is from a stem רוּה, 'to waste away.' Besides this, the proper name רִוֹן, which occurs in 1 Ki. 11<sup>23</sup> as the name of a Damascene prince, is, in all probability, a derivative from the stem רִוַן, and originally had the same meaning as the רִוֹן of Prov. 14<sup>28</sup>.

There can be little doubt that the stem רִוַן, as is suggested in the lexicons, is cognate with the Arabic *razuna*, 'to be heavy,' from which we have, for example, the adjectival derivative *razîn*, 'grave, sedate,' a form like רִוֹן, with י for ו in the second syllable.

There exists in Assyrian a synonym of *qarradu*, 'strong, mighty,' which seems to have the form *ruzzunu* (Sm. 2052, c. II. 30), and to be the piel inf. of a stem *razânu*. Unfortunately, the first syllable of the word appears on the original clay as *ur-*, i.e. *urzunnu*, which, however, as Delitzsch conjectures (*AHW.*, 596) is probably to be read *ruz*, i.e. *ruzzunu*. The reasons for this hypothesis undoubtedly are : first, the existence of a clearly written form *ru-uç-çu-nu*, apparently with ז, which appears as a synonym of GAL (*ik*) on the syllabary S<sup>c</sup> c. I., 41; and secondly, the fact that we find (VR., 41, 20) one of the synonyms of *kabtu*, 'heavy, dignified,' given as (*ru?*)-*uç-çu-nu*, with the first syllable effaced, also apparently with ז.

It seems permissible to suppose that these citations are really occurrences of one and the same form, the stem consonants of which are probably רון with ʾ, as we find it actually written in the first passage quoted above. The character *u*ç may be used either for *u*ç or *uz*, and the character çu, although generally employed exclusively for צ, occasionally has the value *zu* or *zum* (see Brünnow, 10,977; BPS. 82), so that the writing of the word with *u*ç-çu may simply have been intended to represent *uz-zu*. This seems all the more likely if we remember: first, the meaning attributed to *urzunnu-ruzzunu*, i.e. *qarradu*, 'mighty' (also *ruççunu* = *kabtu*); and secondly, the undisputed existence of a stem of this form (רון) in both Hebrew and Arabic with a similar meaning. If an Assyrian cognate of this latter stem exists, it must appear, according to the laws of the interchange of sibilants with a pure ʾ. It is possible, however, to read the Assyrian word either with צ or ʾ, but, in view of the reasons just given, the stem is very likely רון, and not רצן, and it is probably a cognate of רון, רוזנים with ʾ.

## 2. The Word מזור in Obadiah 7.

The etymology and meaning of the word מזור in Obadiah 7 is not satisfactorily explained in the lexicons.

The translators of the A.V. confused it with the מזור in Hos. 5<sup>13</sup> and Jer. 30<sup>13</sup>, translating it 'wound,' a meaning made impossible, however, by the context of the passage in Obadiah. The מזור in Hosea, which is used synonymously with חלי, is plainly a derivative from וור, 'press, squeeze,' and is used to denote a festering wound. Regarding the מזור of Obadiah, however, the twelfth edition of Gesenius (by Buhl, 1895) gives its meaning, in agreement with the Targumic translation תקלא, as 'Fallstrick, Schlinge,' as if it came from some stem meaning 'to bind' (רור?).

This meaning 'bind' or 'twine' does not really appear in Hebrew in the stems וור, וור, both of which are used in the sense of pressing or squeezing out, as, for example, a fleece (Ju. 6<sup>38</sup>), an egg (Job 39<sup>15</sup>), or a wound (Is. 1<sup>6</sup>: ורר, referring to מכה טריה).

The translation in the LXX of the מזור in Obadiah by *ἐνεδρα*, and in the Vulgate by *insidiae*, 'ambush, lying in wait,' seems more in accordance with the sense of the passage. It is probable that in the Hebrew text used by the translators of the LXX the reading

here was **מצור**, 'a siege,' the same word which occurs, for example, Ezek. 4<sup>7,8</sup> Nah. 3<sup>14</sup>, and which is generally considered to be a derivative of **צור**.<sup>1</sup> It is possible that subsequently the word was changed to **מוֹר**, as it appears in the Masoretic text, on the analogy of the other **מוֹר**, 'wound,' from **וור**, which was quite a well-known word.

The passage in Obadiah 7 may be translated in the following way, dividing it into two synonymous verses and one antithetical verse :

עד הגבול שלחוך כל אנשי בריתך

Thy very allies have driven thee to the border (*i.e.* the limit of thy territory) ;

השיאוך יכלו לך אנשי שלמך

The men who were at peace with thee have deceived thee and prevailed against thee ;

<sup>2</sup> לַחֲמָךְ (י) דָּ יְשִׁימוּ מוֹר תַּחְתֶּיךָ אֵין תְּבוּנָה בּוֹ :

Those who are at war with thee have set an ambush under thee, concerning which there is no comprehension (*i.e.* an ambush which it is impossible to discover).

<sup>1</sup> Fried. Delitzsch's attempt to connect the **מוֹר** of Obadiah with an obscure Assyrian word, *mazûru*, denoting a tool of some sort, is decidedly not satisfactory (see *Prol.*, p. 67).

<sup>2</sup> Cf.  $\psi$  35<sup>1</sup> 56<sup>2,3</sup>. Marti's conjecture **אכלי לחמך** (cf.  $\psi$  41<sup>10</sup>) necessitates the supposition that the word **אכלי** had been omitted. But if we insert **אכלי** the last line seems too long.